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GEORGE W. MYERS, PRINTER.

THE CURE FOR REGRET.

When tearful absence sits alone,
Then deeds unkindly done,
Woke by the stillness, come and cower
Round memory's ivied tower.
(Oh, 'tis the bird of saddest wing,
In sorrow's twilight hovering!)

Shall wounded spirit find relief
From such a sacred grief?
It is alone within thy breast,
Dear God of peace and rest,
Bidding us leave with thee the past,
If but our love may onward last!
It is with her whose holy form,
From colors of the storm
Made a bright mantle on that hill
Sitting where all is still,
Save where dark shrouded forms drew nigh,
'Mid the dread gloom of Calvary.

Yes, I have cast about my net,
And tried all waters; set
To find sweet thoughts, but, like the moon
'Neath waters seen at noon,
Peace shows below her gleaming face,
But 'tis not in the world's embrace.

Yet, if aught attuned the heart,
In all she hath a part,
On tuft and tree is dewy light,
Though round us it be night;
And stars look forth from out the skies,
To tell His love till day arise.

THE OBSERVER.

INFLUENCE OF RELIGION, IN REMOVING OR CONTROLLING EVILS TO WHICH COMMUNITIES ARE LIABLE!

The lust of wealth is one of the most powerful and degrading propensities of the human mind. The passion which has been congenial with every age, and every region of the world, finds peculiar nutriment in our own land, at the present time. The vast resources of our country and freedom of our government, the wonderful improvements of the age, with a variety of other causes, as they facilitate the acquisition of wealth, are found to stimulate its desire. Speculation, in a thousand forms, has become the very mania of the age. Nor do any ordinary acquisitions suffice. Men must become rich on a new and extraordinary scale. But in all this there is danger: danger if they succeed, and danger if they fail: danger to individuals and danger to the community. This moment, our country is deluged with crimes, and wounded in its vital interests, and convulsed to its very centre, by the rage of thousands to be rich.—And what shall arrest these enormous evils, and save the nation from ruin? Nothing can do it effectually, but the counsels of religion, and its enlightening, exalting, purifying power. It is an irrevocable law of the human mind, that a strong passion, once possessing it, can be expelled only by a stronger. The heart of man knows but one principle stronger than the love of wealth; and that is the love of God. Who does not wish, for the wretched devotees of gain, an exchange like this? Who does not wish them to quit a momentary and fancied good, for a happiness real and enduring: a happiness large as their desires, and immortal as their spirits?

Our country exhibits a spectacle new to the world; a treasury overflowing, in despite of every attempt to exhaust it. Its greatest and most oppressive burden is its wealth. Might not benevolence, genuine, Christian benevolence, devise some effectual methods of relief!—Thousands of individuals too, are groaning under the same intolerable load. They have brilliant mansions, splendid equipages, luxurious tables, every thing, indeed that heart could wish—except happiness. And who does not wish them; instead of the “gildings of their woe,” the solid, real enjoyment of becoming the almoners of Heaven's bounty, in succoring the distressed, in sheltering the houseless or in circulating the volume of life through a dying world. Indeed, unless such a system of depletion be set on foot, must not the overgrown wealth of thousands in our country inflict the most fatal maladies on themselves, and the community?

Ambition is another malady incident to communities, and especially to republics. Here, the highest honors and offices being open to all, there is no want of aspirants to the highest honors and offices. As most men, too, are not uncandid judges of their own qualifications, the tone of solicitation, will be proportionally elevated. The object being so dear, the means of its attainment are not scrupulously selected.—Appeals are made to every interest and to every passion of the people: to their love of money, to their love of change, to their envy of superior excellence, to the rancor sometimes felt by the poor against the rich. Thus men's judgment is blinded, their moral sense broken down, their worst feelings excited to action, the spirit of party exasperated, and fatal divisions spread through the community. Who can doubt that one principal cause which has agitated and convulsed our country for years, is ambition?—an ambition which, as our great public officers have something to bestow, beside care and labor, is stimulated and strengthened, not unfrequently, by avarice. And where shall an evil so complicated, and so fatal find its cure? The reply is obvious. Things must be seen in the light of reason and eternal truth. Men must take counsel of common sense and the Bible, and not think of themselves more highly than they ought to think, but to think soberly: soberly of their own talents and powers; soberly of their merits and soberly of their claims on the attention and

confidence of their fellow citizens. Public offices must be viewed, not as mere honorary distinctions, but as sacred trusts—places of care and labor, and responsibility. Let those who may wish for office, imitate the modesty and magnanimity of the Spartan patriot, who, on finding himself an unsuccessful candidate for the Council of three hundred, rejoiced “that Sparta had found three hundred citizens better than himself.” Let the public, too, remember that its confidence is due, not so much to those who seek, as to those who need to be sought; and that important places will be best filled by those who are least anxious to occupy them.—Let them remember WASHINGTON; the man who never sought an office; the man who never accepted an office, but with reluctance; and who yet gave to every office which he filled, the ardor, the solicitude, the unshrinking, persevering toil which most men give to their personal concerns alone.

In speaking of national aberrations which Christianity is calculated to correct, it was my purpose to remark on the treatment which our country has, for some years, exhibited to many of the Indian tribes. But on reflection, I shrink from it. Alas! the *Rubicon* is past! We have expelled those unhappy beings from their hunting grounds, and their improvements, from their beloved schools, and their Christian temples, to the wilderness of the distant West. We have had the power; and we have exercised it.—They have had nothing on their side, but justice, and the pledged faith of our nation; and they have succumbed. I have no wish (let me solemnly declare) to cast reproach on my country, or its government; but as the humble minister of a just and merciful God, I may be permitted to grieve,—deeply, inexpressibly to grieve, at this (I fear) indelible stain on our nation's character and annals.

There is an evil abroad in our country, which has been manifest for years, and is perhaps increasing still, a *wonderful excitability of the public mind*. Almost no subject of human thought meets, in these days, a cool investigation, a calm and philosophic discussion, and an unwarped, impartial decision. The old and safe method of submitting *opinions* to the test of *principles*, has been deserted as needless and useless. Indeed, so long has there been pursued, in respect to every thing deemed fixed and unquestionable, a species of *undermining process*, that a great portion of the community have no settled principles at all. What a precious field is this, for sanguine theorists, bold projectors, and restless innovators to range in! How abundant the harvest which they may naturally hope to reap. And truly, the field has neither been unoccupied, nor has the harvest been scant. So rapidly has plausible theories, and glittering novelties, and specious, but impracticable projects succeeded each other, that the minds of men have been absolutely overborne, their imaginations dazzled, and their passions kindled into flame. Their consequences have been disastrous to the cause of piety and humanity, and to the dearest interests of our common country. A state of collision and confusion has arisen, grievous for the present, and boding tremendous evil for the future.

What friend of God and man does not deeply regret the religious animosities and divisions which have recently infested so great a portion of our land! They have given delight and exaltation to sceptics, and to infidels, to all the enemies of piety and virtue. We fear that they have inflicted a wound in the vital interests of our country. These divisions be it remembered, are not the proper fruits of religion, but of the errors and delinquencies of its professors.—“Heaven and hell are not more distant than the benevolent spirit of the gospel, and the malignant spirit of party.” And when this gospel and this religion shall have completely imbued their votaries, with their own meek, benign and heavenly spirit, then, and not before, will these deplorable evils vanish, and the church will stand forth, in its majesty and beauty, the glory of our country, and the light of the world.

There are likewise excitations of a different kind prevailing, which, on the present occasion would be passed in entire silence, were they not viewed as constituting one of the principal dangers of the time. I allude to the subject of slavery. Here I shall speak with great brevity and with great caution. In my judgment, it would be madness to apply a spark to that great mass of combustibles which are found in almost every region of the land.

That slavery is an immense and incalculable evil I may safely take for granted. In the language of the great Orator of the West, it is “a curse—a curse to the master: a wrong, a grievous wrong, to the slave. In the abstract,” he adds, “it is all wrong, and no possible contingency can make it right.” If there be meaning in words, the whole system of slavery is solemnly repudiated, both in the Declaration of our national Independence, and the constitution of our commonwealth. Where is the patriot, or the philanthropist, who does not ardently wish that the evil were blotted out for ever from our country? Where is the good man in New-England who would withhold any practicable and justifiable effort to effect the consummation?

What then is to be done?—To attempt a full answer to this question, before this assembly, would, in me, be the height of arrogance. It is a question which, I verily believe, perplexes the strongest and most sagacious minds. Without indecorum, however, I may perhaps suggest, in reply, a few *negative* hints. We may do nothing morally wrong. We may do nothing inconsistent with our national Constitution or with solemn arrangements and pledges well understood. We may do nothing calculated to exasperate and to prolong the evils to be removed. O, the wound is deep. Let us not, by our rashness, make it deeper still. The disease is malignant and vital. Let not folly and empiricism undertake its cure.

In a word; if, as is contended, the evil though partly political is chiefly moral, let moral means

and appliances be the grand resort. Let religion, with her deep-seated wisdom, her assuasive power, her omnipotence of meekness and of love, be brought to bear upon it. It is religion which must open the eyes, and soften the hearts of the masters. It is religion which must soothe and sustain the spirits of the slaves while in bondage, and prepare them for a freedom worth enjoying. It is religion which must impart a right and salutary direction to public opinion, and to the course of legislation, in the states where slavery exists. And we firmly believe that in those states religion is, at this moment exerting a noiseless, but powerful influence in favor of the slaves; and that when the wind and the earthquake, and the fire shall have spent their desolating rage, her still small voice will be heard with most precious effect.—*Dr. Dana's Election Sermon.*

THE BIBLE IN SPAIN.

Spain like many other Catholic countries, presents a striking illustration of the effects which may be expected from shutting out the light of the Scriptures from the minds of the people. She once possessed in the character of her soil and climate, and the immense resources of her colonies, the means of becoming the most powerful of European nations. Now, few have fallen so low, while those who are most elevated cannot compare with her in natural advantages. Their eminence may be clearly traced to the free circulation and unfettered influence of the principles of the Bibles. We rejoice that the same holy influence is beginning to prevail in Spain. At a recent meeting in Glasgow, the Rev. Mr. Garret, late Wesleyan Missionary at Gibraltar, made some encouraging statements in relation to this subject. His colleague, Mr. Rule, he said, had written thirty-five letters to all the cities, and a few of the principal towns of Spain, earnestly requesting their leading booksellers to sell the Bible on commission, from most of whom he received a favorable answer. At Madrid, Mr. Rule had a pleasing interview with a distinguished Spanish prelate, of great zeal in the cause of truth and righteousness. Great numbers of Spaniards are to be found who eagerly and anxiously anticipate a speedy recognition of the principles of religious liberty; and are very desirous to receive and read the Scriptures of truth. To meet this desire, this amiable ecclesiastic had translated the Bible into Spanish, and is circulating, in parts, an edition of 3,000 copies among his clergy and the heads of families.—To comply with the rules of his church he has added a few notes chiefly from Fenelon.

The particulars relative to Mr. Rule, and the results of his interview with the Spanish ecclesiastic, were some time ago circulated in this country. The testimony of Mr. Garret shows that the expectations, to which former accounts gave rise, are not unreasonable. Another encouraging circumstance is the publication of a circular by an agent of the British and Foreign Bible Society in a Spanish paper (*El Guardia Nacional*) of Barcelona. “It is probably the first time,” remarks the *Archives du Christianisme*, “that such an article has appeared in a journal of this land of the inquisition: we trust that, by the grace of God, it will not be the last.” Of this circular we find a French version in the paper above mentioned. It states that an edition of three thousand copies of the New Testament in the Catalonian idiom, had been prepared by the British and Foreign Bible Society, and offered for sale in Barcelona at cost. “The last year,” it adds, “about 81,000 copies of the sacred Scriptures were distributed in France, and within a few years, more than a million of copies have been sold. Spain is perhaps the only country in which, up to the present time, the sacred Scriptures have not been circulated at moderate prices and in a convenient form and without being altered by the interpretations of men who are at least liable to error. The liberal clergy, who desire and seek the happiness of their fellow citizens and fear not the comparison of their doctrine with that of Jesus Christ cannot but behold with joy and give their protection to a book, which, avoiding a ferocious fanaticism, teaches the immutable principles of him who was crucified. If this edition be well received by the inhabitants of this city and province, the Society will publish another of a larger form, of the whole Bible, which also will be sold at cost.” May the time soon come when this, and many succeeding editions will have free course in this hitherto darkened and enslaved “land of the inquisition.”—*Episcopal Recorder.*

From the Missionary.

THE SICK LIBRARY.

We have often called the attention of our readers to the importance of Parish Libraries. In small parishes, where small salaries are paid to ministers, the necessity is still great. Let there be for this purpose an annual contribution in every congregation. Let it not be laid out in the ephemeral trash of the day, the square yard theology of your Abbots, and your Dicks, and your Phillips, but in the sound and sterling productions of the Church of England. Let it be for the use of minister and people. He will be strengthened by its strong meat. They will leave off slops, and learn to love it. The following from the Boston Recorder is to the purpose. We should have put Hooker and Barrow and Taylor and Bull, for Baxter and Fuller and Owen and Edwards had we written it. But they are all good. For the style, it will perhaps take where a more serious tone would fail.—“*Ridentem dicere verum quid vetat?*”

I thought I would just look into the minister's library, as I happened to be in his study. I was sad at the sight, for it looked very lean and very thin, like a person suffering under some very cruel disease. Fullness and fair proportions are among the important elements of beauty; but there was no such beauty there. There were some venerable men in that library, but their numbers were so few as to occasion a most

mournful aspect of loneliness. There was Dr. Dwight in four volumes; the sole occupant of a whole shelf; and Dr. Bellamy was the only monarch of the next. And Dr. Chalmers on the next, because he had no other company, had huddled himself in three volumes in one corner. A little lower down were several pieces of heavy theological artillery, but there were some horrid chasms between them.

Another shelf had half a score of your smaller sprigs of divinity; but even these strippling theologues were so few as to look very cheerless. There was not enough of them to be so much in contact as to keep each other warm, even had they good will and vital heat enough to do it.

Still lower down were a few cases of corpulent theology; Poole's Synopsis amongst the rest which last gentleman contrived by stretching himself lengthwise, to fill the only shelf that was filled in the whole case. I would say, however that there were old reports, pamphlets and newspapers enough to immerse all the divines above mentioned, and not a small remnant to sprinkle elsewhere.

And another thing I ought in justice to say. There were other books belonging to the library which were absent at this time; but from the manner in which he said “Alas, sir, they are borrowed!” I judged that in his own view he had already seen the last of them.

I remember to have read Baxter's account of a biblical avalanche, which happened in his study, by the breaking of a shelf, whereby his life was endangered by the precipitation of large masses of divinity upon him—and I felt bound to give my friend such crumbs of comfort as might be afforded by the consideration that he was beyond the reach of such a peril. He bowed a mournful acquiescence, seeming to say “But I would run the risk, only give me the books.”

And now, reader, good humored I hope, I come to the pith of this communication. Some pastor or other calls you a parishoner. Well. And he has a library. Well. And that pastor if he be kindred in circumstances to nineteenth century in the land, has a gap or more that yawns fearfully. I think I could show you some that would distress you. The aching void wants filling terribly. There may be indeed some portly doctors in that library; but they are so “faw and far between,” that they could not shake hands, though they should desire it most lovingly, and attempt it most earnestly.—There may be too a squadron of the smaller fry, but there is a grievous famine of valuable theological works. Just hearken now. “John Howe, are you there?” “No!” “But you are there, I hope, Robert Hall?” “No—not I!” “I cannot bear to think my friend Andrew Fuller is not there.” “But you must, though.” But Dr. Owen is there? “No, nothing of him even, but the piece of an ear.” And Jonathan Edwards? “No,” said a voice “lonely as the whip-poor-will's,” “nothing of him but his volume on the will.”

So you see how it is with your pastor's library. If a skeleton could have the consumption, I should say it was sick of a consumption.—And the fact is, it never had flesh enough to be in danger of that disease.

But not to quarrel about the malady; it certainly looks so poor and thin, that there must be a disease, call it what you will. And you, as parishoner, can make a most successful description for it. You can be a doctor in this case, without a diploma or the charge of quackery. You can put flesh on these bones, and a healthful fulness into that countenance. You can manage the matter so that the sepulchral looking patient shall be able to say in a very few days, “I am entirely recovered, and am in health; I thank you, sir.”

Presuming that your benevolence is by this time in a flame, I will forthwith open the way for the light and the heat thereof to be exhibited. New Year's, you know, is at hand. On or near that day, go into your pastor's house with something under your arm. If you have been notorious for deeds of kindness, he will suspect you of a visit of that sort now; and if you have had no such notoriety, you can by this act most expressly say, “there is something new under the sun.” Give your pastor the agreeable surprise of laying his hand upon a fat octavo instead of a spare-rib—on a body of divinity instead of the body of a turkey. And if the good man is not made thankful by such an operation, the above named prescription might be most mercifully repeated monthly or annually, till that result, inevitable in the end, would be attained. Had I time, I would reason this matter at large with you; but I can give you several heads, merely of the argument.

If you are already a cheerful giver, you will thus do something to strengthen this important habit, and if you are not, you will find it a delightful opportunity for commencing to be one.

It would warm your pastor's heart, be the mercury where it might, the day you presented it.

Your example would be fire to flax, most likely, and a process would be commenced, which would fill every chasm in the library. Poole himself would be obliged to gain his feet quickly and stand erect to make room for new comers. What a delightful meeting there would be of good men in that bookcase.

Your pastor could not for the life of him, be offended at such a polite and kind intimation that he should “bring beaten oil into the sanctuary.”

I have a joyful hope that I shall prevail with some of my readers to show the above mentioned benevolence to their pastors. But here is one that says, “Fudge! I shall do nothing.”—Well, kind Mr. Fudge, do this, then, I beg of you, carry back all you have borrowed of him. A gap or two will be filled in this manner.

And to all my readers with whom my plea shall be successful, I would say,

Yours with much thankfulness.

SIMON.

From the New York Observer.

VALUE OF REVIVALS IN A COLLEGE.

In the works of President Appleton, just published by Gould and Newman, we find the following interesting account from his private diary of the two first Revivals in Bowdoin College.

His private Journal shows how absorbing was his interest in the moral and religious welfare of the college. Under date of July 17, 1808, he says, “I had hopes, that my preaching might be the occasion of exciting some serious attention among the students. I have used some exertion with that design. Hitherto an infinitely wise and holy God has not seen fit to give any success. Every effort seems to have failed.—But it is all right. O God, thou hast done well. Many whose shoes I am not worthy to unloose have met greater discouragements. I would not yet despond. I would yet trust in God. To human apprehension, what amazing good would result from a revival of religion at this college? It would be communicated to the people here, and through the students, to places far distant. But surely God has a more comprehensive view of matters than I have, and my ignorance cannot direct his infinite wisdom. Lord, enable me to do my duty!”

Again, Oct. 10, 1813, he writes: “As to the college, the dealings of God have been mysterious. A year since Mr. Southgate was here, full of zeal and Christian excellence. He made exertions for the salvation of the students.—From these exertions I had much hope. But God has been pleased, in infinite wisdom I doubt not to remove him. He fell sweetly asleep in Jesus. C——, a pious student, where is he? sick, and I fear, will never return. O God, thy footsteps are not known. Righteous art thou, when I plead with thee, when I talk of thy judgments. We have recently admitted one pious student, and hope for another. O Lord, how much does he need divine support! I pray thee, O God, to give him ardent, but well regulated zeal! Give him prudence, cheerfulness and resolution. Lord, send us more of this character. Excite Christians to pray for us, and to use their influence for us. But what is their influence without thine?”

The President was at length permitted to witness the moral and religious improvement in the institution which had been with him the object of strong desire and most fervent prayer. In 1816, a deep interest in religion was manifested among the students, and six or eight gave evidence of religious character. It was a new event in the history of the college, and excited the liveliest gratitude in the friends of religion. The emotion, which it awakened in the breast of the President, may be learned from his journal.

Nov. 28, 1816, he writes, “As it respects college, in addition to common mercies, which still continue in abundance, God has been pleased, as I trust, to visit several students with his saving health. We do hope, that at least six of the number have been transformed by the renewing of the mind. A few others are serious, but we fear concerning them. The seriousness has been attended with silent, but deep anxiety which has gradually given away to hope, a hope, feeble and intermitting, but slowly acquiring strength. This is a great thing, a very great thing. It is what we have been long praying and longing for. To be sure, we did, a few weeks since, hope that more would be done.—But blessed be God, that he has done so much. A third of the students, or very nearly that proportion, it is now hoped are pious. It is but a little while since we had none of this description. When I review what I wrote Oct. 10, 1813 and compare the state of college then with what it is now, I am constrained to say, that the Lord hath done great things! Oh may those, who hope that Christ is formed in them, manifest, by the suavity of their temper and the purity, and prudence, and holiness of their lives, the power and excellence of religion!”

Again, Dec. 4, 1817, he remarks: “As to the college, God has shown us new favors. Not only have a considerable number of serious students entered but there have recently been, as we hope, three or four individuals converted to the Lord. This is a great thing, an unexpected mercy, that God should have returned to us so soon. Those students, who were thought to have experienced religion last year, have, by divine grace, done well. They appear to be good, sound, judicious and zealous Christians. This is a glorious thing. Religion seems to have obtained strong footing in Bowdoin College. Christ seems to have owned us very distinctly and graciously. Oh that he might pay us frequent visits! O that his work or grace may be further carried on to his own praise!—Oh that the college may always exhibit a sweet and graceful union of literature and piety.—May God preserve those who have lately begun to hope in his mercy. May there always be a goodly seed. Toward us, already, the mercy of the Lord has been unutterable. Praise, everlasting praise be rendered to his name!”

REVEALED RELIGION.

“Concerning faith, the principal object whereof is that eternal verity which hath discovered the treasures of hidden wisdom in Christ; concerning hope the highest object whereof is that everlasting goodness which in Christ doth quicken the dead; concerning charity, the final object whereof is that incomprehensible beauty which shineth in the countenance of Christ, the Son of the living God; concerning these virtues the first of which beginning here with a weak apprehension of things not seen, endeth with the intuitive vision of God in the time to come; the second beginning here with a trembling expectation of things far removed, and as yet but only heard of endeth with real and actual fruition of that which no tongue can express; the third beginning here with a weak inclination of heart toward him, unto whom we are not able to approach, endeth with endless union, the mystery whereof is higher than the reach of the thoughts of men; concerning that faith, hope,

and charity, without which there can be no salvation, was there ever any mention made, saving only in that law which God himself hath from heaven revealed?—Hooker.

MISSIONARY.

From the Spirit of Missions.
ILLINOIS.

The first settlement, in the region of country now composing the State of Illinois, was made by the Canadian French, about a hundred and sixty years since, under the guidance of the adventurous, and enterprising M. De la Salle.—The several villages and towns, which were established between the years 1673 and 1700, continued, for a time, in a flourishing condition; but their inhabitants, cut off in a great degree for the space of a century, from intercourse with the civilized portion of mankind, soon degenerated and became, to a considerable extent assimilated in their manners, to the Indians, in the midst of whom they resided.

For a short time after the revolution, this section of country was attached to the State of Virginia; subsequently, it constituted a part of the Territory northwest of the Ohio: still later, it became a part of the Territory of Indiana, and finally, in 1809 when it contained about twelve thousand inhabitants, it was created a Territory by itself.

In 1818, with a population of about fifty thousand, it became a State.

No clergyman of the Protestant Episcopal Church removed into that state until 1833, when its population had probably increased to more than two hundred thousand souls, and now it is supposed, amounts to at least three hundred and fifty thousand.

At an earlier period than the date last mentioned, efforts were indeed made to plant the Church in that state, and to gather again into the fold the scattered members of our own household.

The Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, who was sent into the Western States in 1823, spent a short time in Illinois, and officiated at Albion in the southeastern; and at Alton, Edwardsville, Marine Settlement, and Carrollton in the southwestern, part of the state.—Two parishes were formed by him; St. John's Church, Albion, and Trinity Church, Alton.—In each of these parishes, (and doubtless also in many other places in the state,) by the aid of the Society, flourishing congregations would have been at once gathered, if Missionaries could have been found to be sent thither. A very considerable portion of what was necessary for their support was provided by the vestries of those churches, at time of their organization; and the society was earnestly solicited to send out clergymen to them at the earliest period. When, a few months later, in answer to the urgent entreaty of the Vestry of St. John's Church, Albion, for a Missionary, the Society was obliged to inform them that no one could be found to supply their wants; the Vestry proceeded to call a clergyman to the rectorship of their parish, under circumstances which they hoped, would insure a favorable answer. In the hope thus cherished, they were disappointed: and they again renewed their unavailing solicitations to the Society. The next year the Society was informed that the Episcopalians at Albion were beginning to be scattered abroad and that much of the good seed, which had been sown in that place, had been destroyed "by the evil genius of infidelity." The parish soon after became extinct, as did also that at Alton; and an interval of eight years passed away before any thing was again done for the Church in Illinois.

In 1831, the Rev. Mr. Corson, Missionary in Missouri, visited Edwardsville and Jacksonville, Illinois; at the latter place he found a door, so effectual, open for the establishment of the Church, as to induce him repeatedly to call the attention of the Society to it. Upon the information which he furnished, Jacksonville was promptly made a Missionary Station, and a very few weeks after, the Episcopalians there organized themselves into a parish, and made formal application to the Society for a Missionary.

But a further delay was to be experienced. It was not until the beginning of 1833, that a Missionary could be found to go to that state. In the month of May in that year, the Rev. John Batchelder, of the diocese of Rhode Island, having been appointed Missionary to Jacksonville, repaired thither and entered upon the duties of that appointment. Mr. Batchelder thus became the first resident clergyman of the Protestant Episcopal Church in that state, and continued to be the only one for about a year and a half.

In the spring of 1834, the Episcopalians of Rushville, organized themselves into a parish and appealed to the Society for a Missionary.

During the summer and autumn of that year, three Missionaries were sent out to Illinois by the Society; the Rev. Isaac W. Hallam, of the diocese of Connecticut, to Chicago, the Rev. Henry Tullidge, of the diocese of New York, to Galena, and the Rev. James C. Richmond, of the diocese of Rhode Island, to Rushville and Beardstown; and parishes were immediately formed at the two places, first named.

The Rev. Palmer Dyer, of the diocese of New York, also removed into Illinois in the autumn of 1834, and commenced his labors by organizing a parish at Peoria.

Thus, during the winter which preceded the General Convention of 1835, five clergymen were officiating in that state, each in a field of great usefulness and promise. Measures were then taken, which resulted in organizing a diocese, and in calling the Right Rev. Philander Chase, D. D., ex-Bishop of Ohio, to the charge of it. The bishop, in his removal thither, in the summer of 1835; was attended by the Rev. Samuel Chase, who immediately began to officiate under favorable circumstances at Springfield.

At the General Convention in August, 1835, the Church in Illinois was admitted into union with that Convention.

Two of the clergymen above named, the Rev. Messrs Dyer and Richmond, having left the state just before the Convention, did not return thither; and the Rev. Mr. Tullidge, a little after, also removed from the state, thus reducing the number of clergy, to a bishop and three presbyters.

In the year 1836, three Missionaries were appointed for this state, the Rev. Joseph L. Darrow, of the diocese of New York, to Collinsville, Marine Settlement, &c. the Rev. E. G. Gear, of the same diocese, to Galena, and the Rev. James De Pui, of the diocese of Pennsylvania, to Alton.

Illinois, as a field of Missionary labor, presents important claims upon the Church. Destined, from its natural position, climate, and fertility, soon to become populous, and, even now, having a tide of emigration setting thither which yearly numbers perhaps a hundred thousand, how obvious is it that no further time should be lost, in this work. That may be done now, which, a few years hence, will be attempted almost in vain. The institutions of the Gospel may now be brought to influence the combining elements of society: and scattered members of our communion can be preserved within her pale.

The success, which has thus far attended the efforts in behalf of the Church in Illinois, will be, with every friend to the work of Missions, a cause of gratitude and thankfulness to God. At Chicago, a large congregation has been gathered: a commodious church has been erected and is believed, consecrated; the Missionary aid is no longer needed; and we may reasonably hope that, hereafter, there will issue thence a stream of benevolence, to fertilize other portions of the Missionary field.

At Jacksonville, a church has also been built and consecrated; and it is now filling with an interesting and respectable congregation which after a few months, will undertake the entire support of their minister. Then, doubtless, that parish will begin to return into the treasury of the Church, what it has received, and become one of the sources to which the Church may look for the means to carry on her Missionary work.

At Rushville, though the parish, since its organization in 1834, has only been supplied with a clergyman a few months a church has been erected, and already been, or soon will be, consecrated.

The congregations at Alton and at Galena are preparing, forthwith, to build substantial churches, with the reasonable prospect of accomplishing the object, and what has been done in these, may doubtless be done in many other places. Illinois therefore will not cease to send forth her cry for help, until her waste places are supplied.

The following are the clergy in that state; Rt. Rev. PHILANDER CHASE, D. D., residing near Peoria.

Rev. I. W. HALLAM, Rector of St. James' Church Chicago.

Rev. JOHN BATCHELDER, Missionary at Jacksonville.

Rev. J. L. DARROW, Missionary at Collinsville, and parts adjacent.

Rev. JAMES DE PUI, Missionary at Alton.

Rev. E. G. GEAR, Missionary at Galena.

Rev. S. CHASE, Principal of the Diocesan School, near Peoria.

From the New York Observer.

REV. MR. MEDHURST'S APPEAL FOR CHINA.

The Rev. William H. Medhurst who has long labored for China, and whose judgment in respect to all that pertains to her interests, probably may claim precedence to that of any other individual since the death of the lamented Morrison has just issued an appeal in behalf of the ultra Gangetic missions. After stating that Morrison commenced his labors in 1807, and Milne in 1813, the former having prepared a translation of the Bible and a Dictionary of the Chinese language; that about 2,000 pages of other religious matter have been composed, and 500,000 Tracts and books put into circulation: thousands of Chinese youth instructed in the schools: myriads of Chinese conversed and reasoned with on the subject of religion; some dozen individuals baptized; that one native convert is preaching to his countrymen; the Anglo-Chinese College established at Malacca for the instruction of more advanced youths in the sciences of Europe, and the literature of China; a vocabulary of the Canton and Fokien dialects prepared; and the tones and idioms of the language well understood, so that great difficulties have been removed, and a foundation laid, broad and deep, for the future usefulness of every laborer—he thus describes the *Access to China beyond the limits of China.*

The stations in the Malayan Archipelago, where the Chinese emigrate in great numbers, afford a quiet and a safe retreat for those missionaries who are disposed to sit down in the midst of the people committed to their charge, and instil into their minds the doctrines of the everlasting Gospel. About a million of the inhabitants of the Celestial Empire may be found in these regions, amongst whom a system of Christian effort may be carried on without any interference with the powers that be. Should our laborers be successful among these, as they all contemplate, and many effectuate a return to their native land, much Christian influence may be exerted on China itself by returned emigrants; and while the interior of China is impenetrable by Europeans, native converts may go through the length and breadth of the land, carefully though effectually spreading the blessings of Christianity. In these out stations we have now four missionaries and one assistant studying the Chinese language; but what are they among so many? Even if we contemplated the evangelization of the Chinese emigrants alone what are four or five laborers to a million of people?

Access to the Chinese Coast.
But our views are not confined to the emigrants; it has been discovered and proved that voyages can be made and landings effected on any part of the coast of China, from Hainan to Chinese Tartary; that though the visits on each occasion must be short, the efforts made may be great, for thousands of Tracts may be freely distributed, and thousands of natives fervently addressed in one day; thus, instead of one million, one hundred millions may be brought within the range of our influence, and efforts made which may reach to the capitol, or even to the throne; and is this little! Is this a day of small things, to be despised, when the object still in view is the conversion of a third part of the human race, and when these are the stepping stones to its accomplishment? True, the utmost that can be done on the coast, is the hasty and indiscriminate distribution of Scrip-

tures and Tracts, with a few occasional words of exhortation; but who can tell but even this may prove, in the hands of an omnipotent Jehovah, the power of God to salvation?

Mr. Medhurst's view of the Chinese Edicts.
True, the powers that be have issued edicts upon edicts against this mode of operation, and have sent orders to all government officers to drive the missionaries away with fire and sword, even threatening to stop the trade. But we know by experience that these edicts are never intended to be put into execution, and that the threat of the stoppage of the trade has been fulminated after every successive expedition, and culminated on each occasion in vain. The coast of China is therefore open for the occasional visits alluded to, and we only need to proceed vigorously with the work, to the extent of our opportunities, and then we may the more reasonably anticipate that God would open and extend them.

Missionary Ship.

A missionary ship is likely soon to be provided, to be devoted to the especial object of carrying the Gospel along the coasts of China, Chochin-China, Corea, Japan, Cambodia, and Siam, with the numerous and interesting islands of the Malayan Archipelago. There is work enough to keep such a ship constantly going; but how shall we prepare Tracts? and how shall we spare men to go on these important voyages, unless we have a large accession of laborers?

Mr. Medhurst then proceeds to allude, in terms of the highest commendation, to the establishment of the Ophthalmic Hospital in Canton, by Dr. Parker, the American missionary, and what might probably be done for China by pious physicians, in advance of all other missionaries; and states, that the climate of China is as salubrious as that of England.

He then contrasts the difficulty of acquiring the Chinese with that of the English language, showing the very great number of irregularities and obstacles to be encountered in the latter, that a child learns one language almost as easily as the other, &c. from which he concludes, that "the formidable obstacles, that have hitherto frightened so many of our English students, are considerably reduced by a comparison with our own language, and would vanish entirely before the patient assiduity of the determined scholar."

He closes with the facts that China must be evangelized; that the means are plain; that to wait for China, herself remaining pagan, to open the way of access to Christianity, is absurd, and appeals for men to enter the service, and to enter it now.

THE OBSERVER.

GAMBIER, WEDNESDAY, APRIL 26, 1837.

"BRING CRAFTY I CAUGHT YOU WITH GUILE."—We have been very much pleased by a happy illustration of these words of the Apostle which we find in our exchange papers of the past week. There has been for some time a controversy going on in one of the Boston papers, between the Abolitionists and their opponents. The cause of the latter has been sustained by a writer under the signature of "Algernon Sidney." In the course of his remarks on one occasion he spoke of the unwillingness of the Abolitionists to help men to secure their freedom, by purchase or in any other such way. He attempted to make good his assertion on this point by a reference to particulars. Of what he said there was a good deal of complaint amongst the abolitionists, they regarding his statements as unjust, invidious and uncharitable. Their complaints drew forth from him a statement and proposals to this effect:—There is a clergyman in a Southern State, who some years ago was importuned by a poor black woman to purchase herself and her family, consisting of four sons, that they might not be transported to New Orleans, and there sold under the hammer, and separated. Though very poor himself, he was induced by her entreaties to attempt the purchase. He did so, succeeded and set them free: for his principle's would not allow him to hold slaves. Ever since, the debt thus incurred has lain heavy on him, so that he has been compelled to sell his library, and under much self-denial to pay off part of it, but still \$600 remain due. Such a person would seem entitled to the sympathy of Abolitionists. Accordingly "Algernon Sidney," proposes that they assist him in paying the debt, offering to bear half the burden, if they will bear the other half. The offer is accepted by a person signing himself "E pluribus Unum," and the money is deposited by both parties in proper hands. But who is the clergyman? Who is the individual thus happily relieved from the embarrassment which his own benevolence had caused? It is the Rev. R. R. Gurley, Secretary of the American Colonization Society?

This fact, we say, is a happy illustration of the words given above, but we rejoice at it mainly, because it may help to undeceive some rash-spoken Abolitionists, who have systematically impeached the motives of the worthy gentleman just named, and his coadjutors, and because it may in some little degree subvert the interests and promote the success of the American Colonization Society, of which all irresponsible as it is, we have long been the most sincere and hearty friends.

THE AUTHORIZED ENGLISH VERSION OF THE BIBLE.—In some former numbers of the Observer, we inserted, as our readers will recollect, the greater portion of Todd's Account of our Authorized English version of the Scriptures, in which the qualifications of the Translators were fully set forth. Recently the question has been mooted by some members of the Baptist denomination in this country whether the present authorized version of the New Testament be sufficiently explicit as to the mode and subject of Baptism, and a proposal for a modified version of the present text has obtained a favorable hearing in certain quarters. We are happy to see, however, that this project does not meet the entire approbation of the respectable body of Christians with whom it originated. The Christian Review for March, an able quarterly periodical edited by one of the Professors in the Baptist Theological Seminary at Newton, Mass. contains a well written article upon the subject, in which a denominational version of the New Testament is earnestly deprecated. We have room at present only for the just remarks of the writer in commendation of the good old English version made by the order of King James 1st.

"It is our heart's desire and prayer to God, that this venerable monument of learning, of truth, of piety and of unequalled purity of style and diction, may be perpetuated to the end of time, just as we now have it. Let no daring genius meditate either change or amendment in its structure and composition: neither let any learned impertinence presume to disturb the happy confidence of the tens of thousands who now regard it as,—next to the original languages,—the purest vehicle through which the mind of the Holy Spirit, was ever conveyed to mortals. Under God, and with God, we feel prepared to stand or fall with this consecrated instrument, known, and quoted, and familiarized, as the common standard version. Its errors and defects,—fewer than those of any translation ever yet made,—we impute to human imperfection. Its unrivalled excellence, and accuracy we ascribe to the care and direction of divine providence. We are not anxious to divest ourselves of the idea, that the translators, whatever their character and motives may have been, were under the promptings and counsels of the Holy Spirit, in achieving the work which they gave to the world. By this, we mean not to intimate that the gift of inspiration, in any peculiar sense, was theirs: nor yet that they were so directed in choosing a form of words, as that the only expressive and suitable ones were in every case suggested; but this we do mean and insist upon, namely, that they were eminently fitted and qualified, by the union of the divine Spirit, for the performance of a work destined to exert a mightier influence over rational nature, than was ever before exerted by any human composition. We trust, that its de tiny is only yet in the incipency of development,—that its past success and beneficial results are but the earnest of that widely diffused blessing which mankind are yet to receive through the medium of its luminous pages."

MORAL CONDITION OF LONDON.

The (London) Evangelical Magazine for February contains a Review of the CHRISTIAN CITIZEN: A Sermon preached in aid of the London City Mission, at the Poultry Chapel, Dec. 6, 1836, By the Rev. John Harris, Author of "Mammon," the "Great Teacher," &c. We extract from the review the following very interesting and striking observations of Mr. Harris, in which is presented an affecting picture of the Moral and Religious condition of London—the metropolis of Christianity.

"One of the most affecting pages in the book of the world, is that which presents to the eye of the Christian a tabular view of its religious state. If we suppose, according to the usual estimate, that the inhabitants of the world amount to 800,000,000, then the whole, in round numbers, may be thus divided:—Pagans, 482,000,000; Christians, 175,000,000; Jews and Mahometans, 143,000,000. O what shame should cover the Christian Church, that such should be the state of the world—of Christ's world—1800 years after he has died for its redemption! More than three-fourths of the human race in ignorance of him, or in avowed alienation from him! But there is a fact, which should be felt, by every Christian inhabitant of this great city, more deeply still—the fact that the religious condition of London forms a striking epitome of the religious condition of the world. Divide its 1,500,000 inhabitants—as we have just divided the population of the world—into three classes; let these be, the openly irreligious; the occasional and worldly attendants on the ordinances of religion; and the regular worshippers of God. Let the first class stand for the Pagan, and the second for the Jewish and Mahometan, and the third for the Christian division of the world, and you will find that the proportion which they respectively bear to the whole population of London, is about the same which those three great divisions respectively bear to the whole population of the world.

"For example, is more than one half the species Pagan? A distinguished metropolitan clergyman calculates the number of the lower classes who are living in London in utter disregard of all religion, as half a million at the very least. 'But,' says a later writer, 'my impression is that the number is nearer 800,000,' more than one half of the whole. Are three-sevenths of the remainder of the world's population Jews and Mahometans? About three-sevenths of the remainder of the population of London rank as heterodox, inconsistent, worldly professors of Christianity, a disgrace to the Christian name. Do only the other four-sevenths of the human race profess the Christian religion? The same small proportion of your city population—yes, and less than that, only about 300,000, a fifth of the whole, are regular and orthodox worshippers. Appalling, then, as is the religious state of the world, it is, I repeat, still more startling to think, that the religious condition of London—London in the nineteenth century of the Christian era, in the third of the Protestant Reformation, of favored London, is just its epitome.

"But do you ask for a brief description of the state of that first great division of 500,000, or 600,000, or, taking the middle number, 650,000 ungodly human beings?—What is their state? It is a condensed mass of heathenism which, if drawn out and diffused over a large space in which it could be examined in detail, would amaze and alarm you into benevolent activity. What is their state? It is a concentration of depravity so virulent that it might suffice to inoculate a continent, a world with vice. What is their state? It is as bad as the most perfect system of evil which the tempter could devise, and keep in constant operation, with no other check than the feeble voice of human law, can make it. What is their state? 12,000 children are always training in crime, graduating in vice, to reinforce and perpetuate the great system of iniquity; 3,000 persons are receivers of stolen property, speculators and dealers in human depravity; 4,000 are annually committed for criminal offences; 10,000 are addicted to gambling; above 20,000 to beggary; 30,000 are living by theft and fraud.—That this dreadful energy of evil may not flag from exhaustion, it is plied and fed with three millions' worth of spirituous liquors annually; 23,000 are annually found helplessly drunk in the streets; above 150,000 are habitual gin-drinkers; and about the same number of both sexes have abandoned themselves to systematic debauchery and profligacy. Such is their ordinary state. Nay, it has grown worse while I have been describing it. Like the magic erections in Pandemonium, in addition to the 5,000 temples of drunkenness and vice already existing, other 'fabrics huge rise like an exhalation.' The statistics of evil are ever on the increase.

"But does not the return of the Sabbath form an exception to this state? It does, but an exception of the most fearful kind, for it consists in their state then being aggravated tenfold; 650,000 human beings then stand up and say, in the face of heaven, 'there shall be no Sabbath. As far as the Scriptural observance of the day is concerned, there shall be no Sabbath. We will rest from our ordinary labor only to toil in sin, the day shall be set apart to evil.' And in obedience to this fearful decree, issued as from the throne of wickedness, the temples of vice are early thrown open, and thronged with impious devotees; the press issues its weekly manual of slander and sedition, impurity and blasphemy; every minister of evil is then in full employ-

aided by numerous helpers, called in for the occasion; in many districts, the ordinary market is quickened into the bustle and riot of a fair; the quiet of the week is broken up by the carnival of the Sabbath; the great volcano of iniquity heaves, and rises, and discharges its desolating contents into the country for miles around; every available form of art is pressed into the service of sin; the whole satanic system of depravity is in active and universal operation; and vice holds its saturnalia. Such is their Sabbath state.

"When the Almighty would impress Jonah with the extreme depravity of Nineveh, he spoke of it as a gigantic personification of evil, which had actually come up, and obtruded to his very throne. But, were the guilt of the metropolis to be embodied, who could describe its colossal stature, its Titanic daring, and revolting aspect? When he would show Ezekiel the abominations of Jerusalem, he led him through successive chambers of imagery, on the walls of which were vividly portrayed all their dark and idolatrous doings. But were a similar representation of the abominations of London to be attempted, what is the emblematic imagery that would do them justice? Where are the colors dark enough, and the imagination sufficiently daring, to portray the guilty reality? There must be seen groups of demons in human shape, teaching crime professionally, initiating the young in the science of guilt, and encouraging their first steps towards destruction. There must be trains of wretched females, leading thousands of guilty victims in chains, and leading them through a fearful array of all the spectres of disease, remorse, and misery, ready to dart on them. There must be theatres, with a numerous priesthood pandering to impurity, and offering up the youth of both sexes at the shrines of sensuality.—There must be splendid porticoes, the entrances to which must be inscribed—*Hells*; and on the breast of each of those entering must be written, in letters of fire, *Hell*. There must be a busy Sunday press, worked by the great enemy himself, in the guise of an angel of light; and despatching myriads of winged messengers in all directions, on errands of evil. There must be infidel demagogues, 'mouthing the heavens,' and gaping crowds admiring the skill that blindfolds them for destruction. There must be gorgeous palaces in which death and disease shall appear holding their court; in which busy hands shall be seen distributing liquid fire to crowds of wan and squalid forms; and each of those palaces must be shown standing in the midst of a jail, a poor-house, a lunatic asylum, and a cemetery, all crowded, and leaning over the mouth of the bottomless pit. And over the whole must be cast a spell, an all-encompassing net-work of satanic influence, prepared, and held down, and guarded by satanic agency. And, to complete the picture, three hundred thousand Christians passing by without scarcely lifting a hand to remove it."

For the Gambier Observer.

ON THE CLAIMS OF THE PROTESTANT EPISCOPAL CHURCH.—NO. II.

The writer in the Christian Advocate and Journal who assumes the attitude of an opponent to the claims of the Protestant Episcopal Church as respects the divine institution of the Episcopal form of government seems to regard the situation of the Church as dangerous and deplorable. Adopting the figure of a ship of war, we almost think that she has conceived the idea that she has so long been battling with her enemies, that she has become crippled and water logged, just floating upon the surface of the water without rudder, sails or compass and that she is soon to sink and disappear for ever. This however is not her condition, she is full rigged and well manned, and provided with the most ample stores for her voyage, and as she gives her sails to the impulse of the wind she displays her flag to the breeze, which has so long cheered and delighted her friends, and on the flag you will find inscribed what has so long been her boast and her glory, "PRIMITIVE TRUTH, APOSTOLIC ORDER." With this introduction inscribed on our sheet, we are now ready to listen to the objections of our opponent to the doctrine of the text which has been furnished him by me and on which he has made so copious a commentary. It would seem, sir, from your language that you have been disappointed: "you had hoped that the age of bigotry had passed away." I am really sorry to find that any remarks of mine should cause in you any unpleasant feelings; I judge that you have met with a disappointment from the loudness of your lamentation. And why do you apply to me the epithet of bigot? because I candidly and honestly maintain the doctrines of the Protestant Episcopal Church with respect to the divine institution of the Episcopal form of government. Is it bigotry to stand up in this age of specious charity and overweening liberality in the manly defence of the truth? My Bible enjoins upon us and upon all Christians, if we may credit the inspired authority of the Apostle Jude "that ye should earnestly contend for the faith which was once delivered to the saints." The original word translated "earnestly," you are no doubt aware may be translated "intensely" for it is an agonistic term and refers to the severe struggles of the champion in the Grecian games. The same allusion upon the same subject is employed by St. Paul to the Philippans "Stand fast in one spirit, with one mind striving together" (according to the original "wrestling together") "for the faith of the Gospel, and in nothing terrified by your adversaries." But in your view a conscientious attention to the injunction of an inspired apostle, entitles me to the odious epithet of a bigot. If the doctrines of the Protestant Episcopal Church on the subject of the ministry cannot be maintained, if they have no foundation in truth or in fact, I for one am prepared to abandon them, but you must excuse me when I plainly say that I shall not be prepared to abandon them until they are disproved, and as the opponents of the Church have had about 300 years in which to perform their task, and as this task has never yet been accomplished, I am almost inclined to think it never will be. However "nil desperandum" has been my motto in many a difficult case and doubtless it has sometimes encouraged others while engaged in the attempt to shake the foundations of our truly venerable, apostolic church. I will not however complain of your application of epithets and terms of censure more than I can help, though you have heaped them upon me with an unsparing hand. Well then let us see how you meet the position which I have advanced respecting the claims of the Protestant Episcopal church to be an original church of Christ. You say the truth when you answer for me your own question. "How does it appear 'you ask' that the Protestant Episcopal Church is an original church of Christ. I suppose the writer founded his opinion upon the assumption that the Church has derived its authority in an uninterrupted succession of Episcopal Ordination from the days of the Apostles." In this I assure you, you are quite right, but I am sorry that you have made up your mind to waive the discussion of this important topic, if I

mistake not this is one of the hinges on which the whole matter in debate is supposed to turn. However I cannot let you have your own way, but before I travel on to reach your next position in which you suppose that you have so securely entrenched yourself that you cannot be driven from your strong hold, I will just give you the doctrine of the Protestant Episcopal Church on the subject we are now debating and then you will see that I have some ground and warrant for my opinion. The preface to the Ordinal Book speaks the words of truth and soberness. "It is evident unto all men diligently reading Holy Scripture and ancient authors that from the Apostles time, there have been these orders of ministers in Christ's church, Bishops, Priests and Deacons. Which offices were evermore had in such reverent estimation that no man might presume to execute any of them, except he were first called, tried, examined and known to have such qualities as were requisite for the same; and also by Public Prayer, with imposition of hands, were approved and admitted thereunto by lawful authority. And therefore to the intent that these orders may be continued, and reverently used and esteemed in this Church, as man shall be accounted or taken to be a lawful Bishop, Priest or Deacon in this Church, or suffered to execute any of the said functions, except he be called, tried, examined and admitted thereunto, according to the forms hereafter following, or hath had Episcopal consecration or ordination. The xxiii Article is much to the same purpose, you can examine it if you please.—These standards will exonerate me from any charge of exalting private opinions above our public professions and declarations. You have no doubt seen the work entitled "the Trial of Episcopacy."—If you have, you have there seen the account of the uninterrupted channel or line of the Episcopal succession, if you have not, you shall be furnished with this list, and also with one which shall be taken from an ancient History of the Church of England in which the existence of that Church is traced to the Apostolic age. You are I suppose aware that we hold the doctrine in question, in common with the church of Rome, the Protestant Episcopal Church of England, and the Episcopal Church in Scotland. The Unitas Fratrum or the Moravian church esteems the order of the Episcopal form of Government of so much value, that she has introduced this prayer into her valuable Liturgy "Let our Episcopacy be precious in thy sight." We must not forget the Episcopal Church of Denmark, nor the Syrian Church in India, which was discovered by the late Dr. Buchanan, added to which there is the Greek Church in Greece and in Russia and her connections in Persia and Armenia, and if I mistake not, the Abyssinian Church claims the same origin for the Episcopal form of Government. You see we are not alone in our opinions. If we take the estimate of the number of individuals in the world nominally and professedly Christians at 240,000,000.—The probability is that more than 200,000,000 of them are Episcopalians or have adopted the Episcopal form of government. There is strong reason to believe that which has been *semper, ubique, ab omnibus, always, everywhere and among all* must have had in the commencement the sanction of Apostolic authority.

PRO ECCLESIA.

For the Gambier Observer.

KEEPING THE SABBATH—NO. V.

In the present communication I purpose making a few remarks upon *Sunday Travelling*. Much, I know, has been said, and well said upon this point. But the practice is so general and the violation so frequent that unceasing efforts should be made to correct it.

It is not my intention to attempt to point out the circumstances under which it would be proper to travel upon the Sabbath. This, I conceive, would be impossible.

Every person must judge for himself. But let it be remembered that we are accountable to God for our opinions as well as for our actions. So that it does not follow, because we persuade ourselves into the belief that it is proper for us to travel under certain circumstances, we shall be justified in doing so. It is possible for us to be guilty, not only of breaking the Sabbath, but also of practicing deception upon ourselves.

There is but one rule which should guide us in this matter, and that rule is the law of God. The only question we have a right to ask ourselves is, shall we, by travelling, violate this law? The question is an easy one, and may be easily comprehended. Do those who travel upon the Sabbath reason thus with themselves? So far as I know they do not. If I mistake not, they more generally reason thus—my business is urgent and requires that I should be in a certain place at a certain time. To accomplish this I must travel upon the Sabbath. If I fail to meet my appointment I must suffer a severe loss and perhaps injure my reputation.—This then is a case of necessity, and consequently it is not only right, but my duty to travel. Or it may be said, if I do not travel I shall be detained for some time, as no other means will be afforded for many days. I cannot afford the loss of time, nor the increase of expense. Therefore it is proper to travel. Or I can spend my time much more pleasantly and profitably by travelling than by stopping in such a place as this. Such I believe, are the ordinary reasonings upon this subject.

Now I do not say but that it might be right to travel under some circumstances. But it will not often happen.

Let it be borne in mind that neither our comfort, our convenience, nor our interests are to be taken into account. We have but to ask ourselves the simple question, what is the will of God?—This, I know is a doctrine which men receive with reluctance. They endeavor to explain it away as much as possible. But in my opinion it needs but little explanation, and all attempts to do it only reveals a disobedient and unsubdued will. I will state one or two cases where travelling it would seem, would have been justifiable if under almost any circumstances. The first is the same as appeared in one of your late numbers. There lived in one of the ports on Lake Erie, an individual, a member of the Presbyterian Church. It became necessary for him to transact some business at one of the Banks in Buffalo, it was to be done on Wednesday. He accordingly made his arrangements to start on the Friday preceding, but by reason of a storm the expected boat did not arrive in port and there was no stage in which he could go, he waited till Saturday afternoon when the boat arrived, but it was not to leave till Sunday morning, at which time a stage also left. What was to be done. The case was urgent, his business could not be neglected or even delayed till another day without much loss, indeed delay might prove ruinous. He was not rich and could not incur much

expense. Should he travel on the Sabbath? No other boat or stage was to leave before Tuesday, perhaps not then. He must go on Sunday, or lose all chance of going till it would be too late. He hesitated, consulted his friends and finally called to see his minister. He was advised to remember the Sabbath day to keep it holy, to put his trust in God. He did so, he spent his Sabbath as he should. And what was the consequence? When Monday morning came, there came also the means of conveyance, so that he was enabled to reach Buffalo in season to transact his business. Here was a case of as much apparent necessity as usually occurs. And most Christians would have considered themselves justifiable in travelling, but this individual did not, he chose to obey God, and leave the consequences with him. One other case I will name, that of Mr. Everts. While engaged in his great work of benevolence, he had occasion to visit N. Orleans. He took a boat, I think, at Cincinnati, expecting to reach a certain place on Saturday, where he intended to spend the Sabbath. But for some reason or other the boat was detained and when Saturday evening arrived he found, much to his regret that they would not reach the place till sometime on Sunday. What was he to do?—There was no place where he could stop, not even a habitation. But he could not think of travelling on the Sabbath, so he desired the Captain to place him on shore. He was accordingly landed in a Cause Brake. Here he spent the Sabbath, on Monday morning another boat came along and took him on board and in due time he arrived in peace and safety, at the destined place. This certainly was a strong case. Some may regard such conduct as foolish, belonging rather to a fanatic than a wise man.

But the whole life of Mr. Everts shows that he was by no means a wild enthusiast, but a deliberate, humble and obedient Christian. Whatever may be thought of his conduct on this occasion, in other respects all must admire the childlike confidence which he exhibited.

I might continue to cite cases without number, but this is unnecessary. One thing is worthy to be considered. In no instance have I known of a person's being in the least injured by observing the Sabbath. And this leads me to suppose that in almost every case of apparent necessity there would be no loss sustained if the individual would put his trust in God. If Christians had more faith, then cases of necessity would be far less frequent, if they ever happened at all. Our principle should be, let us do our duty, and leave the consequences with God. When this is more generally adopted, then we may hope that travelling upon the Sabbath, among Christians at least, will cease.

PHILOS.

For the Gambier Observer.

INSTRUMENTAL MUSIC IN CHURCHES.

Mr. Editor,—The Observer of the 12th instant contains an article from a correspondent on the subject of Instrumental music in churches, in which the sentiments of that distinguished Methodist divine, Richard Watson, as expressed by him in a letter to a friend, are commended to the attention of your readers. The particular topic on which Mr. Watson remarks, is the introduction of the organ into Methodist chapels in England. I have read Mr. Watson's letter with some care and am prepared to concur in some of the views expressed therein: while from others I am constrained to dissent. The labored efforts of some organists to display their own talents and skill at the expense of all devotional feeling, are certainly deserving of severe reprehension, and ought to be discountenanced. I am an admirer of simplicity, both in the music itself of the sanctuary, and in the manner of performing it. Where the psalmody is intricate and complex, or the accompaniment labored, fantastic and prominent beyond all propriety, the design of this important part of public worship is in a great measure frustrated. But Mr. Watson goes much farther than this; he approves of the introduction of organs only under the following circumstances.

1. When they abolish formal choirs of singers.
2. When they are played by persons of judgment and sobriety.
3. When the end for which they are introduced, to assist congregational singing, is steadily maintained.
4. When no voluntaries, interludes &c. are on any account or at any time permitted.
5. When the tune is not first played over by the organ alone; a common but very silly practice.
6. When nothing is done rashly, or in the spirit of party, for many of the best men have the strongest prejudice against the instrument.

Now, Mr. Editor, some of the particulars here mentioned strike me as being very singular. Take for instance, the first; *when they abolish formal choirs of singers*: I must confess that I should have been far better pleased, if this rule had been reversed, and read thus: "When they do not have the effects to abolish formal choirs! Every person acquainted with the subject knows that the use of the organ has a tendency to produce the very effect which Mr. W. desires may in every case be produced; and that special and persevering efforts are required on the part of the organist or of some ardent admirer of sacred music to keep a choir together under such circumstances. The time and attention which the subject requires in order to perform with propriety and effect, render it extremely difficult under the most favorable auspices to bind together the members of a choir for any considerable time. And its dissolution is in most cases rapidly hastened by the introduction of an organ into the Church, unless special efforts are made to sustain it. Hence the aversion of many persons to the use of the organ.

The simple inquiry therefore presents itself, is it desirable that the introduction of the organ should supersede and abolish select choirs of singers?—Mr. Watson answers this question in the affirmative. But here I must be permitted to differ from him for the following reason, viz, that experience and observation have shown beyond a doubt, that the consequences of such a measure are exceedingly prejudicial to the cause of sacred music.

Scarcely a quarter of a century has elapsed since formal choirs were first introduced into Episcopal Churches in this country in connexion with the organ. Previous to this in the larger churches the singing was performed by the congregation at large under the leading of the organ alone.

And what was its character? Why, Mr. Editor so far as I had the opportunity of observing, it was as bad as it well could be. Then it was that the Organist had almost the entire control

of this part of the service, and the very evils of which Mr. Watson complains, prevailed to the fullest extent. Voluntaries and interludes consumed no small part of the time devoted to public worship.

But the establishment of select choirs has wrought a very great change in this respect. Appropriate Anthems and select pieces of vocal music have to some extent taken the place of voluntaries. The Organ, instead of being supreme as before, has become subordinate to the choir, and a radical improvement has taken place in the whole manner of conducting this beautiful part of the service.—We rejoice, therefore that the natural tendency of the use of the organ to abolish select choirs of singers has been in a good degree counteracted by the persevering zeal and devotedness of those who have the interests of sacred music at heart.

But it is evidently the opinion of Mr. Watson that select choirs are objectionable under any circumstances and therefore to be endured no longer than the necessity of the case requires. Upon this point I shall reserve the few remarks which I desire to make for a future number of your paper.

In the mean time permit me to allude very briefly to one or two other particulars mentioned by Mr. W.

He says that organs are desirable *when no voluntaries, interludes, &c. are on any account, or at any time permitted*. Now it seems to me that this is carrying the matter a little too far. It really savours somewhat too strongly of Methodism. The performance on the organ of a grave voluntary during the interval which takes place between the entrance of the minister into the desk, and the commencement of the service, I cannot perceive to be either improper or inexpedient. It is undoubtedly better that its place should be supplied when it can be, with an Anthem or select piece of vocal music. This however, is not always practicable, and when it is not, the voluntary ought not, I conceive to be excluded.

At the close of the service, while the congregation is retiring, I do not see upon what grounds a voluntary of appropriate character can be reasonably objected to.

As to interludes, they may indeed be too long and introduced too frequently. It is not necessary that they should be played after every verse, and they ought always to be omitted when they break the connexion of the verses and impair the effect of the poetry.

A discreet and judicious performer may easily obviate the evils arising from protracted and studied interludes, and relieve the choir from the fatigue of continuous singing, without wearying the patience of the congregation.

Again, Mr. Watson says that organs are desirable *when the tune is not first played over on the organ alone,—a common but very silly practice*.

Where there are select choirs of singers in the Orchestra who can be seasonably apprised of the tune to be sung, the necessity of its announcement in the way mentioned by Mr. W. is in a good degree obviated. Not so, however where there is no choir. It is certainly desirable that the congregation should be apprised of the tune to be sung before they commence singing; and the time consumed in playing over the tune is certainly too short to be made a ground of objection. And as to its being a *very silly practice*, I cannot for one perceive the force or propriety of the remark. It certainly is not more *silly*, to use Mr. W's expression, than the reading over of the Psalm or Hymn by the minister before it is sung.

The moral effect of reading the Hymn may be and doubtless is, greater than that of playing over the tune, but is not the thing itself of the same character and liable to the same objection?

C.

For the Gambier Observer.

NOT TO-NIGHT.

"Not to-night—I will begin to-morrow," is the muttered thought of many a man as having closed his Bible and paused for a few moments ere he bends the knee at his evening devotion, he remembers the duty of self-examination. The duty is too irksome to be performed *then*—the effort is made to banish thought, the comfortless prayer is concluded, and the short interval between prayer and sleep, is occupied either in taking such a cursory and inconclusive review of the actions of the day as will serve in some measure to lull conscience to rest, or else in penning excuses for the neglect of the duty altogether.

"I am weary, and no duty can be well performed when the energies are exhausted." Still the consciousness that all is not right, prevents sleep.—This precise regularity is the characteristic of a contracted and mechanical mind.

"I will wait till I feel the disposition, and then the duty will be cheerfully discharged"—The eyelids grow heavy, the memory composed and the thought which forms the link between wakefulness and sleep is, "Not to-night—I will begin to-morrow."

Let us notice these excuses. "I am weary."—Why then, were the devotions deferred till the mind is listless and the body tired? Is there anything creditable in thus serving God with the scraps of our time? Are the things of eternity so little worth, that we can afford to attend to all the concerns of time first, and leave considerations involving life and death, to the mercy of a few stray thoughts and moments? But this "precise regularity is unworthy of an expanded mind." So says the man who knows little of himself, who prefers the high-seeming and agreeable to the useful and good—who cares for his notions and the so-called dignity of his character rather than for the well-being of his own soul and the salvation of the souls of others. "Well, after all, these are not sufficient reasons. I acknowledge that it is daily duty, and I will perform it; but *not to-night—I will begin to-morrow*." Why must one day be made to bear the burden of two? Will the memory of to-day's actions be as vivid as it is now?—Must the lessons of self-knowledge which a review of to-day's occurrences might teach, be left unlearned? And must the cautions belied through without the cautions which to day might furnish?

But what does all this mean? Can it be, that the soul which thus prevaricates may never again wake on earth, but that the 'morrow' till which so much has been deferred, may have no right to choose it but the night eternal. Is this a reasonable soul which thus should converse with itself, and shrink from a review of its own deeds? Alas! yes. No one but God is near to watch the movement: and when He only is concerned, excuses that

it would be an insult to offer to a fellow creature, are extorted from the unwilling heart by the stays of conscience, and the life of God in the soul is trifled with, even at the risk of its loss.

Let each for himself "meditate upon these things."

EDITOR.

RELIGIOUS INTELLIGENCE.

We learn that the Rev. George F. Haskins has been unanimously elected to succeed the Rev. Dr. Eaton as city Missionary in Boston.

At a meeting of Episcopalians, at the Protestant Episcopal Press, on Wednesday, March 12, called by public notice, for the purpose of considering the propriety of establishing a New York Bible and Common Prayer Book Society of the same name, heretofore existing, but having for many years suspended, in a great measure, its operations: and for the Auxiliary New York Bible and Common Prayer Book Society, of which the charter is about expiring, it was

Resolved, That it is expedient to establish such a Society, under a Board of Managers to be composed of the Bishop of the diocese, and of clerical and lay members.

A committee was appointed to prepare a form of Constitution for such Society, to be reported at an adjourned meeting to be held in the *Sunday School Building, St. John's Chapel, on Friday, April 7th at half past 7 o'clock P. M.*

Agreeably to another resolution of the same meeting, I hereby invite the members of the New York and of the Auxiliary New York Bible and Common Prayer Book Societies, to attend the said adjourned meeting.

BENJ. T. OSBENDONK,

Bishop of the Diocese of New York.

New York, March 28, 1837.

EXTEMPORARY PRAYER.—The Archbishop of Dublin has addressed a circular to the bishops of the Irish church, requesting the individual opinion of each prelate on the following important question:—"I am desirous of the favor of your lordship's opinion on a question which concerns the whole of the united church, and on which it is most important that its governors should be agreed—viz, whether extemporary prayer in a congregation is allowable consistently with the discipline of our church?"—*London Watchman*.

ATHENS.—The accounts from this Mission are highly encouraging. The schools were filled and numbers had applied, for whom there was no room. The annual examination took place on the Greek Christmas, (6th January,) when more than a thousand were delighted spectators of the interesting scene. The recent opposition, having failed to injure, seemed rather to increase the general confidence.

The Rev. H. Bryant, has returned in the Robert Adams via Smyrna, and arrived at New York on the 14th inst.

The Rev. Mr. Benton and family, accompanied by a promising female teacher, from the School at Athens, were to leave for Crete, early in the present year and there was much encouragement given as to this new effort.—*Spirit of Missions*.

SYRA.—The Rev. Dr. Robertson arrived out, well, together with Mr. and Mrs. Lincoln, and another fellow passenger, on the 27th of December after a short passage of forty days from Boston. He writes as follows:

Syra, December 27.

Just arrived, and my heart overflows with gladness and I trust with gratitude, that my dear family are all quite well. My wife presents me with another daughter, born November 3d. The schools are in a good state, ours has about thirty pupils, and Mr. Hildner's about four hundred. The presses, through the indefatigable efforts and great Christian kindness of brother Hildner, have never ceased operations, though they have been conducted on a more limited scale. But I have hardly a moment now, in which to write, and close by begging to be affectionately remembered to all the members of the Committee, and other friends.—*Spirit of Missions*.

GENERAL INTELLIGENCE

COUNTERFEITS.—A second emission of the counterfeit *Five* dollar notes of the Franklin Bank of Columbus, payable at the "Banking House," has been put into circulation, retouched by the engraver, and altered from the letter A to the letter B. The vignettes and engraved margins of this last emission are better done than the former: but the plate is evidently the same.

It is only necessary to say, that this Bank has never issued any \$5 notes of the plate filled up "Banking-house," and marked letter B, the genuine bills of that letter being all of a different plate, ornamented with a different vignette. All bills, therefore, of the letter B, filled up payable at the "Banking house" are counterfeit.

J. M. ESPY, Cashier.

Late Earthquake in Palestine.—Letter from Mr. Chas-

schaud, the British Consul, dated Beyrout, January 25, 1837, addressed to Judah Benoliel, Esq. of Gibraltar:

"Dear Sir:—I have a most painful task to perform,—that of announcing the deaths of our much esteemed friends, Mr. and Mrs. Joshua Levy, of Safet, and the greater part of the family. I address myself to you on this occasion, instead of doing so to Mr. Joshua Levy's brother, and other near relatives he may have at your place, in order that you may convey the melancholy tidings to them after you shall have prepared them. This horrible catastrophe took place on Sunday, the 1st instant, late in the afternoon, though before sunset, when a most violent shock of earthquake destroyed the whole of Safet, Tiberias, and many of the surrounding villages, to which our much lamented friends, Mr. and Mrs. Levy, and the greater part of their family fell victims, with about five hundred other Israelites and as many Christians and Mussulmans, at Safet only, without including the great many persons mortally wounded or maimed, and those who were dug out of the ruins, eight or ten days after, alive, but starved and in a dying state. Such an appalling scene is seldom to be met with in the annals of history, and my heart fails in attempting to give you further particulars. While I lament the loss of those friends who fell, I am happy to say that Mr. Moses Levy, the eldest son of our friend, Mr. Joshua Levy, (a lad of about fourteen years old,) as well as Mr. Joshua Levy's sister, Mrs. Deborah Cohen, and two of her daughters escaped unhurt, and they say they intend soon returning to Gibraltar. It was only on the 5th instant (five days after the earthquake) that the few survivors of Safet recovered from their stupor, and despatched messengers to this and other places for assistance to remove the ruins, and bury the dead, and also for tents, coverings, provisions, surgical aid, &c. for the maimed and wounded, none of which they could obtain from the surrounding villages, which had shared the same fate. We immediately opened a subscription here, and sent them what we could."

Another account estimates the whole number of victims at three thousand.

In consequence of the above melancholy intelligence the Hebrew community of Gibraltar caused a funeral service to be performed at the principal synagogue there on the 15th inst., during which all their places of business were closed, and immediately after a subscription was opened at the counting-house of Mr. Judah Benoliel, to which the said community contributed very liberally, so as to enable that gentleman to forward a considerable sum of money by the packet about to depart for Malta, for the relief of the surviving sufferers.—*Gibraltar Chronicle of February 16th*.

The Plague.—Besides the case of the Moslem, mentioned under our head of ship news, a Greek vessel arriving in our port, after a case on board, has been put into quarantine. At Vourla, the plague continues, though in a diminished degree. A village of Eurooks, about an hour

and a half from Bourriabat, is said to have been almost totally destroyed by it, and it is also reported to be in other neighboring places. At Gallipoli, and along the sea of Marmora, it always exists, and at Constantinople continues very bad. Several cases have taken place there among the servants of Frank houses. It likewise exists at Alexandria. The mildness of the winter in these parts is thought to be favorable to its increased development.

The King of the French is about to despatch a vessel to St. Helena, to bring home the remains of Napoleon—the English government having consented to this step.—*Chr. of the Church*.

ST. MARY'S HALL,

GREEN BANK, BURLINGTON, NEW-JERSEY.

FOR THE

EDUCATION OF YOUNG LADIES,

UNDER THE

Immediate Supervision of the Bishop of the Diocese.

THE Institution will be opened, with divine permission, on Wednesday, the third day of May, under the charge of the Rev. ASA EATON, D. D., as Chaplain and Head of the Family, Mrs. SUSAN EATON, as Matron, and Miss ELLEN ROTROX, as Principal Teacher; with assistant Teachers in the several departments. No pupil will be admitted for less than a year.

The scholastic year is divided into a Summer term, and a Winter term, of twenty-two weeks each; the former, commencing on the first Wednesday in May, and the latter on the first Wednesday in November. There will be two vacations, of four weeks each, next preceding the days just named.

The regular expenses for each term, including boarding and lodging, with fuel and lights, and instruction in all the English branches, the ancient languages, psalmody, plain sewing and the domestic economy, will be one hundred dollars, payable always in advance. From this charge, twenty-five per cent will be deducted, for *daughters of Clergymen of the Church*. Full courses of lectures in Natural Philosophy and Chemistry, with a complete apparatus, and also in Botany, will be delivered annually, in addition to the instruction in those branches. There will be a charge of six dollars for each term, for the use of bed, bedstead, bedding and towels. Washing will be charged at fifty cents a dozen. Books and stationery will be furnished at usual prices. There will be provided for the use of the Institution, a Library, selected especially for the use of the Teachers and Pupils. Pupils who remain will be charged \$12.50 for each of the two vacations. A limited number of day-scholars will be received.

The following will be charges *additional to the above*,—for instruction in the French language, \$7.50 a quarter, (of seven weeks),—in the German, Italian, and Spanish, \$10 a quarter; for musical instruction, on the Piano, with use of instrument, \$15 a quarter,—on the Harp, with use of instrument, \$25 a quarter,—on the Organ, with use of instrument, \$10 a quarter; for instruction in drawing and painting, \$8 a quarter,—and in fancy work, \$6 a quarter.

All money for the use of pupils must be entrusted to the Head of the Family; under whose direction all purchases are to be made, and all expenses incurred. Advances must be made to meet all such expenditures. Parents will designate the additional branches which are to be pursued.

Attention is particularly requested to the following points:—thoroughness in study and exactness in deportment will be expected of all who desire to continue pupils of the Institution—the branches proper to be pursued by each must be left to the discretion of the Principal Teacher—no pupil to bring to the Institution any but devotional and school books—plainness and simplicity in dress, and a just economy in expenditure, will be expected in all, as members of a Christian family.

In its entire organization, St. Mary's Hall is designed to be a Christian household; and the aim will be, by the continual application of domestic influences on Christian principles, to form and to accomplish the domestic character. It is the object of the Institution—and nothing will be spared for its accomplishment—to promote to the utmost the physical, intellectual, and spiritual improvement of the pupils entrusted to it; and, training them all up "in the nurture and admonition of the Lord," to render them, by the due cultivation of the mind, the manners, and the heart, true Christian ladies, prepared, through grace, for usefulness and influence here, and for "glory, honor and immortality" hereafter.

All communications must be addressed to "the Rev. ASA EATON, D. D., Chaplain and Head of the Family, of St. Mary's Hall, Burlington, New-Jersey."

Burlington, March 1, 1837.

* From the Rev. Dr. Tyng, Rector of the Church of the Epiphany, Philadelphia.

The information which I have received, that the Rev. Dr. EATON, of Boston, and his lady, are to be the united head of the household in St. Mary's Hall, your new school for the education of young ladies, has induced me to offer you, for any purpose which it may serve in promoting the interests of the Institution, this spontaneous expression of my feelings. In Boston and its vicinity, there would be far more propriety, in my asking commendation from Dr. Eaton, than in my offering it to him. In this section of the country, perhaps, my residence here may give me some advantages which he does not possess. Allow me, therefore to say, wherever I am known, and he is a stranger, that I have known him intimately from my childhood, and have revered him, as many beside have done, as an important light for the Episcopal Church in the time of its desolation, and as the friend and guide to many of our young men in their preparation for the ministry, as he was in many respects to myself. Parents may confide in the certainty, that whatever long-tried piety, and moderate, calm, and Christian manners, and an affectionate, tender and parental spirit, can do for the benefit of their daughters, they will find in entrusting them to the care of Dr. Eaton.—Mrs. Eaton is a lady of the most respectable connections in her native city; and by her education and manners, and the class of society to which she has been accustomed—as well as by her piety and domestic character—will be found in a high degree qualified for the maternal care of the interesting subjects of her charge. I am of opinion, that no similar Institution can present, as far as the head of the family are concerned—for I am unacquainted with the arrangements for the department of instruction—superior advantages for those young ladies, for whom Christian parents seek a Christian Education.

+ From the Rev. Dr. Eastburn, Rector of the Church of the Ascension, New-York.

Right Rev. and Dear Sir:—In reply to your request, that I would state to you my opinion of the character and qualifications of Miss ROTROX and her sister, it gives me pleasure to say, that, from testimonials submitted to me, I have been brought to the conviction, that they would prove an invaluable acquisition to any establishment for female education, in which they might be placed. With both of these ladies my acquaintance is but of a recent date. The elder of them, however, whom you have selected as the Principal Teacher of St. Mary's Hall, I have had an opportunity of seeing once or twice lately; and have learned enough from these interviews to say with confidence, that you will find in her not only a lady of great accomplishments, but one fitted, by the superior delicacy and refinement of her manners, and by her unostentatious but deep-toned piety, to exert the most salutary influence upon all entrusted to her care. I think it right to state, that these ladies received their education at a school of great celebrity at Clifton, in England; the advantages of which, though, perhaps, not generally known in this country, will be properly appreciated by all who are acquainted with its character. That these highly-esteemed persons may prove an extensive blessing, in the new sphere of action which they have selected, is the prayer of yours very respectfully and truly.

April 19—36

SUBSCRIPTIONS RECEIVED.

Cincinnati.—Dr. Walcott Richards, \$2, B. R. Phelps, \$2, N. G. Pendleton Esq., \$2, Dr. N. C. Marshall, \$2, J. M. Stanley, \$2, S. P. Chase, Esq., \$2, James D. Knight, \$2, D. W. Telford, \$2, William Procter, \$2, Mrs. Lucy Winchell, \$2, Dr. H. Parvin, \$2, G. K. Shoenberger, \$2, William Orange, \$2, Miss Ann Clarke, \$2, George G. Jones, \$2, David L. Porter, \$2, C. D. Bradford, \$1.

Columbus.—J. Delafield, Jun. Esq., \$2, J. E. Jeffords, \$2.

Massillon.—Rev. John Swan, \$2, S. S. Fuller, \$2, H. B. Harris, \$2, C. K. Skinner, \$2, H. Wheeler, Jun. \$2, Walter Reed, \$2, J. D. Weston, \$2, Estate of George Payne, \$1.

Medina.—J. G. Hoovy, \$2, Samuel Stoddard, \$2.

Piqua.—J. M. McCorkle, \$2, William Johnston, \$2.

Watkinsman.—Joel Wheeler, \$2.

South Willbraham, (Mass.).—Ralph Fuller, \$2.

Pendleton (Ind.).—William H. Mereson, \$2.

POETRY.

Selected for the Gambier Observer.
ON THE DEATH OF AN INFANT.

From thy little cell of clay
Spirit, rise and soar away.
In this world of woe and pain
Thou shalt ne'er know grief again.
Tears are thy fount of tears is dry—
Child! in thy fount of tears is dry—
Sighs disturb thy father's breast.
Favor'd one, but thou shalt rest.
Vacant place, and parting woe,
Baby—thou shalt never know.
They may weep—where thou shalt go
Passion's tempest dares not blow,
Sorrow's dark wings do not hover,
Death no form of grace shall cover.

Go then, from thy mother's breast,
To a home, of deeper rest—
Cease, around thy sire to cling—
To a mightier Father spring—
Thy young brother asks thy stay!
Angels wait thee—soar away!
Now in love, they bid thee come,
And in power they guard thee home.
Flowers we'll gather,—as is meet—
For thy small grave, fresh and sweet—
Early—they, like thee shall fade:
On the turf where thou art laid,
And with spring's returning skies
Beautified—like thee shall rise.

Rest! thy pleasant journey's ended
Ere the morning's sun ascended,
Ere the toil of busy day—
Thee, thy Saviour call'd away—
Giving thee just time to tell,
Christ loves little children well.

DE PROFUNDIS.

"There may be a cloud without a rainbow, but there cannot be a rainbow without a cloud."

My soul were dark
But for the golden light and rainbow hue
That, sweeping heaven with their triumphal arc,
Break on the view.

"Enough to feel
That God indeed is good! enough to know
Without the gloomy clouds he could reveal
No beauties bow."

[Rev. Wm. Crowell.]

JUVENILE.

From the S. S. Visiter.

THE STOLEN NAILS, OR LITTLE SINS.

"Chasten thy son while there is hope."—Prov. xix. 18.

The children who read the Visiter, will be thankful for instruction in the right course; and they should be thankful, also, for correction when out of it. For God, who requires parents to train children in the way they should go, will regard those parents as unfaithful, who do not check their offspring when they deviate only a little. And you must not dear children, feel that your parents or teachers are unkind to you, if they reprove and admonish you for what you may consider a small offence. I have occasion to remember with gratitude, the fidelity of my mother in many instances, one of which I will relate to you.

When a small boy, my parents sent me to the store to obtain articles of merchandise. I saw there a cask of shingle nails, some of them having very sharp points, such as I had been wanting to put into the end of a dart. I had no cent with me to buy with, and I was ashamed to beg; so, after some hesitation, I put three or four of them unobserved into my pocket. You, who read this, will perhaps inquire if God did not observe me. It is a proper question. He did. He always notices our conduct and feelings; and it should prevent us from sinning to think of that text; "Thou God seest me." But either I did not remember that God saw me; or else I did not fear to offend him, or hoped he would not regard it as of much consequence, that a boy took only three or four small nails.

On returning home, I informed my brother what I had done; and he said directly, "Mother, R— has been stealing." She was grieved to hear it. I made the best excuse I could, but she was not satisfied. The consequences which might flow from such a small affair, filled her mind. She said, "How great a matter a little fire kindleth. Taking a little at first, and then a little more afterwards is the way to destruction." She related the story of a youth, who when he stood on the gallows with a rope around his neck, wished to speak once more with his mother. She went up to his side before a great multitude of people, and put her face close to his mouth and he bit off a piece of her ear, saying, "Mother, if you had reprov'd me when I first stole little things, I should not then have come to this untimely end." My mother then added, "I do not wish my child to dishonor God nor to come to such an end, nor to be guilty myself of bringing him there." She conversed with me a long time, on the importance of being honest in the smallest matter.

She then took the nails and wrapped them in a paper and laid them in the drawer, and when I went again to the store, a few days or weeks, after they were returned and left in the place from which they had been taken.

This transaction has never been forgotten. It occurred about thirty years ago, and many thousand miles from the spot in which this is written: yet I could show you precisely where my mother stood at the table making bread, and also the part of the room in which I listened to her kind admonitions. She warned me because she loved me. This I knew very well. Had nothing been said to me, I might have been in state's prison now, or in the prison of despair.

The children who read this, will not, I hope take so much as a pin without the owner's leave. The Saviour, after speaking of the

unjust steward, in the sixteenth chapter of Luke, asks some questions in which the meaning seems to be, "How can one be saved if he be dishonest?"

Children remember, one of the commandments is, "Thou shalt not steal."

Your sincere friend,
R. TINKER.
Sandwich Islands, April 27, 1836.

MISCELLANY.

AMERICAN RESPONSIBILITY.—On a review of the past we find the cause of education is advancing, and that the people themselves are becoming alive to its interest and influence. As teachers we have already accomplished much, but more remains to be done. Let us not become weary of our labors because all that is desired has not been effected. All great events are brought about by degrees. We know the duties which as men and as Christians, we ought to perform. We know the duties which we owe to our country, in which the experiment is yet to be made, how far man can govern himself. We know that our free institutions are not to be secured by armies, and that intelligence must stand in the place of bayonets and bulwarks. We know the people will uphold their liberties, if their knowledge is of the right kind. If there then, be any thing in our literary institutions which can be improved so as to give new strength to our exertions, in the name of liberty and learning, and religion let us see to it. We owe much to our ancestors; we owe much to ourselves; but more than either, we owe much to posterity. The forms of future men are around us. We shall soon sleep with our forefathers. We live under institutions of the people's creation. We bless God, that we were born in the land of Washington. It is now a free land—a beacon light to enslaved nations. But it depends on the people of each generation, whether the existence of those who come after them shall be to them a blessing or a curse—whether they can look back, as we do, on an ancestry unstained and free or with the bitter feeling, that but for them they might have been great and happy. On this generation much of this, or perhaps all of this depends. The responsibility is awfully momentous, but let it only excite all to renewed efforts.—Picket's Opening Address.

RESPECT FOR RELIGION IN TEXAS.—A correspondent of the Cincinnati Journal, in a letter dated at Columbia, Texas, November, 1836, says:—

"Texas was formerly under the influence of the Catholics. One great advantage resulting to the cause of religion in general, from the present contest, if ultimately successful, will be the extension of the interests, the principles and blessings of christianity, over a large extent of as fair a portion of the globe, as ever the sun of heaven shone upon."

While there is an almost universal opposition to popery, there is an equal disposition to express a decided preference for that which we term Evangelical religion. Public sentiment leans towards the Bible. There is, as far as I know, not a meeting-house in all Texas. But there are thousands of people who would go to church. I do not know of one single regularly organized congregation; but I believe there is many a praying man and woman, who have not forgotten the God of their fathers. The leading men of the country are favorably disposed towards the gospel—are willing to defend it when defamed; and assist in its introduction, if opportunity afforded. As evidence of it, as soon as it was heard that there were two clergymen in town, a resolution was proposed by the Hon. Mr. Everett, formerly of New-York, that they should be invited to officiate as Chaplains to the Senate; and further, that the Senate Chamber be cleared for the purpose of having public preaching there every Sabbath day. And that the clerks might have sufficient opportunity to remove their papers, the afternoon of Saturday was allowed for that purpose. On the Sabbath all could not be accommodated; and more decent, respectful, and polite attention is seldom to be seen in the churches in the States.

"Texas was once a Catholic territory. It is now vacant. Will it be occupied by the soldiers of the Cross, or will it not? Friends of the Redeemer—ministers of the gospel! you are to determine the question."

"Note.—The chaplains to the Senate of Texas are, the Rev. Richard Salmon, of the North, an Episcopalian, and the Rev. Wm. W. Hall, M. D. of Kentucky, a Presbyterian."

"The American Agent to Texas, Mr. Morfit, says that Texas is large enough to make four such States as Virginia, and two hundred like Rhode Island."—N. Y. Obs.

EXTRAORDINARY TENACITY OF LIFE IN A HINDOO.

In the August number of the Calcutta Journal of Medical and Physical Science, is a highly interesting notice of a case of voluntary entombment, in an individual supposed to be possessed of a surprising power of retaining physiological life under circumstances of exclusion from all ordinary means of obtaining it, &c. from air and sustenance. The case is not, however, altogether free from uncertainty as to the facts: though as far as it goes, the testimony is undoubted.

"The man is said, by long practice, to have acquired the art of holding his breath by shutting the mouth, and stopping the interior opening of the nostrils with his tongue; he also abstains from solid food for some days previous to his interment, so that he may not be inconvenienced by the contents of his stomach, while put up in his narrow grave; and moreover he is sewn up in a bag of cloth, and the cell is lined with masonry, and floored with cloth, that the white ants and other insects may not easily be able to molest him. The place in which he was buried at Jaisalmer, is a small building, about 12 feet by 8 feet, built of stone; and in the floor was a hole about three feet long, two and a half feet wide and the same depth, or perhaps a yard deep, in which he was placed in a sitting posture, sewed up in his shroud, with his feet turned inwards towards the stomach, and his hands also pointed inwards towards the chest. Two heavy slabs of stone, 5 or 6 feet long several inches thick, and broad enough to cover the mouth of the grave, so that he could not escape, were then placed over him, and I believe a little earth was plastered over the whole, so as to make the surface of the grave smooth and compact. The door of the house was also built up and people placed outside, that no tricks might be played on deception pretence. At the expiration of a full month, that is to say, this morning, the walling up of the door was broken, and the buried man dug out of the grave. Travellers' moonshine only running there in time to see the tripping open of the bag in which the man had been enclosed. He was taken out in a perfectly senseless state. His eyes closed, his hands cramped and powerless, his stomach shrunk very much, and his teeth jammed so fast together, that they were forced to open his mouth, with an iron instrument to pour a little water down his throat. He gradually recovered his senses and the use of his limbs, and when we went to see him, was sitting up, supported by two men, and conversed with us in a low, gentle tone of voice, saying, 'that we might bury him again for a twelve-month if we pleased.' He told Major Spiers, at Ajmeer, of his powers, and was laughed at as an impostor; but Cornet Macnaghten put his abstinence to the test at Pokhar, by suspending him for thirteen days shut up in a wooden chest, which he says, is better than being buried under ground, because the box, when hung from the ceiling, is open to inspection on all sides, and the white ants &c. can be easier prevented from getting at his body while he thus remains in a state of insensibility. His powers of abstinence must be wonderful to enable him to do without food for so long a time, nor does his hair grow during the time he remains buried."

From the Hamilton (Tenn.) Observer.

REMARKABLE DISCOVERY.—It is well known to our readers, that, among the many natural curiosities found in the extensive caves and grottoes in the vicinity of the Great Laurel Ridge, (Cumberland mountains,) many human skeletons and bones of animals have been discovered, some of them in a petrified state. These caves abound in prodigious vaulted apartments and chambers, which, when viewed by torch light, exhibit scenes of gloomy grandeur which astonish the beholder. Several petrified trees have also been discovered on the banks of the river near this ridge, as also bones of mammoths and other animals whose races are now extinct.

But the most remarkable discovery that has ever been known in this part of the country

if not the greatest natural curiosity in the world, was brought to light on Sunday 24th January, by two scientific gentlemen with whom we are acquainted, and who are now in town. They have been for several weeks exploring the caves above alluded to, and gathering such curiosities as they wish to carry away with them. They are provided for this purpose with a boat of gum elastic, and capable of carrying two persons. With this boat, and other conveniences procured for the purpose, they will undoubtedly, before they leave their task, penetrate every accessible hole in the West Cumberland mountains—for they are determined to spend the whole season among them.

The wonderful discovery which will now shortly be presented to the public, is three petrified bodies entire—one of a dog, and two human bodies, one of them holding a spear.—It is believed by these gentlemen that all three of the bodies may be removed from their position in a perfect state, though the dog being in a laying posture upon a flat rock, it will undoubtedly be a difficult task to remove it uninjured. The human bodies appear to be those of men, probably hunters. Their clothing can hardly be distinguished, but still it is evident that too was in a measure turned into stone. They are described thus: one sitting, with the head leaning as it were against a projecting rock; and the other standing, with a spear balanced in his hand, as though he was surprised and had just started in a quick walk. The dog lies as if crouched in terror, or about to make a spring—but the features or body are not distinct enough to determine which position.

This wonderful formation cannot be accounted for in any other way than that these persons were buried by some terrible convulsion of nature. The cave in which they were found is full 125 feet into the mountain, and is situated about a mile and a half beyond what is called Mammoth Grotto, in a direct line. The entrance to the place is difficult, and it is thought that it was never before attempted. At the foot of the entrance of the cave is a considerable brook of water, which appears to gather from all parts of it. There is also a valley thence to the river. The gentlemen who have made this interesting discovery, are making active preparations to bring away, the bodies, which they intend to have forwarded to New York.

Since the above was written, we have had an invitation to visit the cave and bodies, which we shall most certainly accept. We have hitherto declined to mention the names of the persons to whom we have alluded in this account. One of them is a wealthy English gentleman, resident of Philadelphia, John Chester, Esq. and his companion is Mr. Jacob L. Davis, a Philadelphian. The object of their scientific researches is principally their own gratification. We shall next week give our readers some further particulars relative to the position of the cave, &c., which our visit will enable us to do.

STEAM IN THE ASTOR HOUSE.—There are many more wonders under the sun than man or woman dreams of—and a guest at the Astor House, who is eating the good things of this life there, and seeing the fine things of the world, little imagines that there is down stairs in the cellar, under ground, a curious fellow: without head or heels, tongue or ears, hands or feet, who is doing a miracle of things, for the guests all over the house—ironing clothes in one place, washing in another—grinding coffee here, and scrubbing knives there—now cooking victuals, and now pumping water from eight to ten thousand gallons per day, and throwing much of it even in the sixth story! The maids in the wash room use him to dry clothes, as well as to boil them—and there is a rail-road there too to move the clothes presses in! The cooks use him to cook all sorts of vegetables from cabbage to potatoes. Indeed he is used for almost every thing, so that he is chamber-maid, washerwoman, knife-scorer, kitchen maid, cook, coffee-grinder, clothes-ironer, bathing-room boy, &c. &c.—and yet he has the capacity to do a thousand other things with the same puff, for he can grind flour, saw boards, row, paddle, or do any thing, or almost any thing you ask him to do.

This is "Avery's Rotary Engine." It is truly astonishing to see the amount of labor performed by that little engine, and especially when it is understood that the amount of fuel used in 15 hours, costs on an average \$1 12-2 cents.—N. Y. Express.

INSTRUMENT APPLIED TO VARIOUS DISEASES OF THE LUNGS.—A. M. Maissiat has submitted to the French Academy of Sciences an instrument, by which he proposes to convey liquids into the cavities of the lungs or extract from it any gas, or liquid to hold it in a state of dilatation, &c. as circumstances may require. He has also invented and laid before the same body another instrument, which is an improvement upon cupping glasses, and may entirely supersede the use of leeches.—N. Y. Observer.

REFORMED CHURCHES IN HOLLAND.—The following account of the manner in which public worship is conducted in the Reformed Churches in Holland, is extracted from Fliedner's Journal of a Tour in that country. Ed. G. O. B.—

"The reader enters his desk at half past nine precisely, habited with cloak and band similar to those of the minister. He raises a psalm, in which all unite. After that, he reads with slow and solemn tone a section out of the Scripture, ordinarily one relating to the subjects of the sermon. As he reads, the eyes of all are following him in the Bibles with which every one is furnished. Ten o'clock

strikes. He immediately closes the book, and leads the psalm announced on the board, of which one verse only is then sung. The minister ascends the pulpit, having first offered a short, silent prayer on the lowest stair, and hangs his hat upon the pillar against which it stands. The psalm ceases. The minister then commences a short introductory prayer, usually an ascription of praise to God, or, it may be, a brief supplication for help and a blessing upon the preacher and the hearers. Then follow the introduction of the sermon and a prayer, ending frequently, but not always with the Lord's Prayer. Another verse is now sung. After this the text is read, and a short benediction pronounced. Then follows the sermon itself, consisting usually of three parts; the exposition of the text, in its terms and connection with the foregoing and following context; then the statement and development of the subject or position: last of all, the application to the hearers. . . . This never lasts less than an hour, commonly an hour and a half, frequently two hours; but the attention of the hearers is wonderfully sustained till the close. The minister often has a glass of milk, or water, beside him, with which he occasionally moistens his dry mouth. If the sermon be unusually long, a verse is sung between the heads. At its close, the sexton brings him the notices, which he then gives out. After these, he offers the concluding prayers, which usually last half an hour, including supplications for the sick and for travellers, and thanksgivings on recovery, return home, and almost every conceivable occasion. When this is over, he gives out another hymn, sits down, and draws to the green curtains which enclose the pulpit on both sides. This, however, is not always done.—After the singing of the hymn, the congregation is dismissed with a blessing sometimes the Mosaic, but usually the apostolic benediction."

A RUNNING GIPSY.—A very singular character is existing at present in the neighborhood of Leatherhead in the person of a boy known commonly as Jack the gipsy: he is about fifteen years of age, and his activity is surprising: he will commonly follow the hounds on foot, and nineteen times out of twenty comes in at the death; he leaps fences and hedges actually as high as himself, never wears shoes or stockings, and has several times run upwards of forty miles right out. He frequently amuses himself by running (barefooted of course) for miles on the turnpike-road, beside the coaches or mail.

He has lately been backed to run against the Leatherhead coach from that place to London, to rest until the afternoon, and run back; the odds are in favour of the boy. Some gentlemen in the vicinity of Epsom have taken great notice of this lad; but he is a wanderer by nature, and cannot be tamed down to regular hours, regular diet, or the decency of shoes and stockings: his greatest luxury is in roving where and when he pleases, and his epicurism extends only to boiling hedgehogs in milk—a dish he prefers to all others. The above statement can be verified in every particular.—Leeds Times.

PRUSSIC ACID.—This the most deadly of all poisons has been obtained from the leaves of green tea in so concentrated a state that one drop killed a dog almost instantaneously! The most effectual poison for flies is a strong infusion of Sonchong tea sweetened with sugar, as fatal as a solution of arsenic. The skin of potatoes boiled in water for some time, and the water afterwards boiled down to a small portion, also yields a deadly poison.—American Citizen.

JACKSON, Miss. March 17.—Singular Petrification.—A petrified fish, the most perfect specimen of petrification we ever saw was taken last week from the lime stone quarry of John Long Esq., about six miles from this city. It was embedded in solid rock, and about fourteen inches in length and two or three in thickness; the scale and fins were as natural as if it had just taken from its native element. It was the opinion of many of the wise antiquarians of our town, that the aforesaid fish was a tenant of the 'vasty deep, long before Noah's ark floated over it; but this matter we leave for geologists to determine, as we are not particularly skilled in antediluvian lore.—Mississippian.

HUMAN ACCOUNTABILITY.—Every individual should bear in mind that he is sent into this world to act a part in it and although one may have a more splendid, and another a more obscure part assigned him, yet the actor of each is equally, is awfully accountable.—Mrs. H. More.

The following periodicals, in the English language, are now published east of the Ganges:—The Prince of Wales' Island Gazette: two newspapers at Singapore; two at Canton; and the Chinese Repository, a monthly Magazine, at Canton. Two newspapers in Portuguese are published at Macao, near Canton. It is proposed to publish a monthly work at Malacca, entitled The Periodical Miscellany and Juvenile Instructor.

The mite has eyes, and turns aside if it meet with such objects as may be hurtful to it, place it in any thing that is black, for the help of your observation, and if, whilst it is walking, you lay but the least bit of straw in its way, you will see it alter its course immediately; and can you think that the chrysalis humor, the retina, and the optic nerve all which convey sight to this little animal, are the product of chance.—La Bruyere.

AGRICULTURAL.

THE BEST SOIL.

The ne plus ultra of a good soil, is one which contains so much sand that it will not bake by wetting and drying, and which also contains as great a portion of clay as is admissible with the former requisite. Sand prevents baking, and clay absorbs and retains water and nutritious substances, and the best soil is one where the good qualities of both are united to the greatest possible extent. Of course

it is to be understood that such a soil is to contain the requisite quantity of lime, and animal and vegetable matter.—Genesee Farmer.

PARSNIPS.

A Field Crop.—The labor and mode of cultivating the parsnep are about the same as those of the carrot. The parsnep produces a larger crop, its average product being rated at 24 tons the acre, and that of the carrot at 15 tons. The parsnep also contains a far greater proportion of saccharine matter than does the carrot, is grateful to the palate of farm stock, and is greatly conducive to their fattening. It possesses another advantage over the carrot, in its hardness—it may be left in the ground till spring and not be injured by the frost. In the Island of Jersey it forms a regular part of the field system. The roots are fed in raw state to the hogs and horned cattle; the flesh of the former they are said to render delicately white, and the benefit derived from the latter is in the opinion of many growers, nearly equal to that obtained from oil cake; in point of the weight of flesh, and so superior in flavor that in the Island it always commands the highest price. Cows fed upon them during the winter months are said to produce butter of a color and flavor equal to that of the most luxuriant grasses. In Jersey 25 pounds are given daily to the cows with hay, and the cream is more abundant than from an equal quantity of milk, and the cows differently fed—seven quarts producing as much as 17 ounces of butter.—Yankee Farmer.

BEET SUGAR.—The manufacture of Sugar from beet root is greatly on the increase in Austria.—It was expected that government would soulay a tax upon this production. In Hungary, too, the landed proprietors were giving more attention to this subject.—Poulson.

Administrator's Sale.

ON Wednesday the 31 day of May, at one o'clock, P. M. will be offered at public sale, at Gambier, the private library of the late Rev. N. E. Spencer, consisting of about 500 volumes of Theological and Miscellaneous Books—among which are Henry's Commentary, 6 vols. Scott's do 3 vols. Leighton's Works 2 vols. Robert Hall 3 vols. Mosheim 3 vols. Shuckford's Connections 2 vols. Robinson's Works 3 vols. Russels Europe, 3 vols. Humes England 9 vols. Bishop Hopkins 4 vols. Lardner's Cabinet Library 21 vols. Family Library 28 vols. Theological Library 6 vols. Stewart on Romans, do on Hebrews—Simmons's Homilies 6 vols. Gibbons Rome 4 vols. Annals of Education 5 vols. Goldsmith's Animated Nature 4 vols. Heman, Heber and Pollock, Cowper and Thompson, Burns, Milton Young &c. Coleridge, Shelly &c. Irving's Columbus 2 vols. Bacons Works 6 vols. Ellis's Researches 4 vols. Storys Constitution, Kents Commentaries 4 vols. Hallam, Constitutional History 3 vols. Bouffiere French and English Dictionary 2 vols.

Also a number of valuable French and Spanish Books, and a large and handsome book case with three glass sliding doors.

At the same time will be sold articles of Furniture and other effects belonging to the estate of the deceased.

THO. G. ODIORNE, Administrator.
Gambier, April 12, 1837.

Notice.

SAMUEL H. SMITH, vs. Knox Common Pleas, In Chancery.

The Heirs at Law of } Bill filed Oct. 24th, A. D. 1836.
DAVID COLE, dec'd.

THE Bill stated that the Complainant, S. H. Smith, located lot No. 2 in the 1st quarter of the 5th Township in the 14th Range in the United States Military tract in said county of Knox, on a warrant in the name of David Cole, which Complainant had for a valuable consideration purchased from said Cole, and which said Cole assigned to Complainant, but owing to an informality in said assignment the Patent for said lot came out in the name of said Cole. The prayer is for a conveyance of said lot and for general relief.

Notice is hereby given to said Defendants by order of the Court, that they appear at the next term of this Court and plead answer or demurr to said Bill, or the same will be taken as confessed.

M. A. SAYRE, Sol for Compl't.

Attest, April 12th, 1837.

ALEX. ELLIOTT, Clerk.

April 19—Gt

Executrix' Notice.

ALL persons indebted to the estate of JAMES KEARNS, dec'd, late of Harrison Township, Knox County, Ohio, are hereby notified to make payment within four weeks, and all persons having demands against said estate will present them, legally authenticated, within the same period.

SARAH KEARNS, Executrix.
April 19, 1837.—St

THE OBSERVER.

TERMS.—Two Dollars and fifty cents per annum. If paid in advance, fifty cents will be deducted. No subscriptions received for a less term than one year. No papers discontinued until all arrearages are paid, except at the option of the publishers.

Those who may wish to have their papers discontinued are requested to give notice thereof, at least thirty days previous to the expiration of the term of their subscription, otherwise it will be considered a new engagement.

All communications relative to this paper, must be directed to the Rev. M. T. C. WING, Gambier, Knox Co. Ohio.

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Job Work.—Advertisements.

Nearly all kinds of Job work and the printing of Books and Pamphlets will be done at this office with neatness and despatch.

Advertisements not inconsistent with the character and design of the Observer, will be inserted on the usual terms.